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MRS CAROL J CURRIAN

The MESSENGER

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The Krotona Decision

IN *The Theosophist* for February, as a part of the Presidential address to the annual convention at Benares, India, Dr. Besant publishes in full her Krotona decision, with the introduction that it involves a principle of general importance to the Theosophical Society. We therefore reproduce it, with her comment, as only about ten per cent. of our membership receive that magazine:

"A matter arose in the U.S.A. in which a principle is involved of general importance to the T.S., and I think it is best for me to state how, when it was referred to me as arbitrator, I decided it.

"The removal of the Headquarters of the T.S. in the United States from Krotona, California, in the extreme south-west to the central city of Chicago, gave rise to the question of its ownership. Technically, it was in the hands of a body of Trustees, acting under my control as the Outer Head of the E.S. The property had on it a heavy mortgage, and was far larger than was needed for an E.S. center. The value of land had greatly increased, and in order to get rid of the annual interest, it was decided that a large part of the property should

be sold and the mortgage paid off. This was done, and after providing for the repayment of sums claimed by the donors, as not intended for purely E.S. purposes, a large sum remained. Who was to have the disposal of this, the T.S. or the E.S.? Technically, it belonged to the Board controlled by me; both bodies decided to accept my decision. The full case for each was presented to me by the General Secretary for the T.S., by the Corresponding Secretary for the E.S. The following is the decision made by me:

Adyar, Madras S., Nov. 1, 1923.

Dear Co-Workers:

I have read with great care both of the statements which have reached me, one from Mr. Rogers, General Secretary for the T.S. in United States, and the other from Mr. Warrington, Corresponding Secretary for the E.S. Both write from a sense of duty, placing before me the case of that part of the T.S. which he is in especial charge, and both are equally convinced of the justice of the cause for which he pleads. They plead in the name of the offices they respectively hold, and have nothing personally to gain or to lose by my decision.

There is, I think, no doubt that "Krotona," when first thought of by Mr. Warrington as an ideal, before any land was bought, in 1906, was considered as an "Institute," and my letter of

1906 referred to that, as a Health Home and school, and a community, not specially as an E.S. center. But this with the accompanying ideas were never materialized, except partly as to the student side in the Krotona Institute, and it was to this Mr. Knudsen originally intended his 9,000 dollars to go. The E.S. center developed naturally on account of Mr. Warrington's headship of it, and my technical ownership of it, as the Head of the Board of Trustees was entirely due to this, to preserve it for the Master's work. When Mr. Warrington, later, was elected as General Secretary, the T.S. center moved there and from that time onward the T.S. and E.S. centers were combined, the technical ownership remaining with me and the Board, and the Section paying rent. But after the arrival of the T.S., appeals were repeatedly made for help for "Krotona," to the Section generally, in which the E.S. members were a minority, and there could be no justification in appealing to them to enrich a private property belonging to a minority. As a matter of fact, I do not think that either the officials who made the appeal, or the members who responded to it, thought of Krotona as anything but a place for theosophical work, never troubling themselves as to whom the estate technically or legally belonged. They gave to it because it was the center of theosophical work in the U.S.A., and no one then thought of legal differences. When the cruel attack was made on Mr. Warrington, and the most unjust accusations were made against him, I stood on the legal right, there being a danger that the Society might be rent in twain, and the property if I had relinquished my position and called upon the Trustees to resign, might have passed under the control of those whose triumph would have destroyed the T.S. My technical ownership had been created to meet just such a danger.

Mr. Warrington's suggestion—that the original idea of a community, increased by making Krotona a center for what Col. Olcott grouped as "subsidiary activities of the T.S.," with school and Health Home and other adjuncts, might be carried out if the funds obtained by the sale of much of the property should be devoted to that end—is one that I cannot endorse. They were not appealed for nor given for any such purpose. The establishment of such a center would be quite good, but it would have to gather its own funds. Nor could I agree that the E.S. should be mixed up with it, or be responsible for, the conduct of such a plan. E.S. members can help in that or any other good and useful project, but the body as a whole, and I myself as the Outer Head, could not be responsible for such an organization.

The question of the Ternary is simple and clear. The property was bought by Mrs. Duff, and she lived there for a time with Mr. and Mrs. Hotchner. All three, when they severally left it, concurred in the idea suggested to me by Mr. and Mrs. Hotchner, that it should be placed in my hands, preferably for the use of the E.S. I sought and obtained Mrs. Duff's approval, who said I could do what I liked with it, or sell it, but she would prefer its going to the E.S. That then, I decide shall remain as a habitation for the E.S., as a home rent-free for E.S. workers engaged in

work for the E.S., under the control of the Corresponding Secretary.

The amount of money available from the sale of the property is variously stated. And now, my dear E.S. brethren, I speak to you specially. What is the E.S. and what its function? It is the Heart of the T.S., and it exists to serve it, and through it the world, by being a channel through which the Hierarchy pours Its blessing on the T.S. and through it on all religions and on the world at large. I am not claiming that it is the only channel—far from it. "The wind bloweth where it listeth." But I do claim that the T.S. was founded by Members of the Hierarchy, through Their Messenger H.P.B., and her chosen colleague Col. H.S. Olcott, and that it is therefore a channel for Their Power and Their Love. These, one in 1891 and the other in 1907 chose myself to carry on their twin functions in the E.S. and the T.S. H.P.B. chose me to carry on the occult side of her work, and as she said to me in relation to the inner conduct of this: "What I do, the Master does." Col. Olcott told me when he selected me as his successor in the Presidency, that his Master appeared to him and bade him name me. Speaking as President, thrice elected by the T.S., and as Outer Head of the E.S. in constant touch with the Inner Head, I declare that there shall be no contest in a question between the Body and the Heart. The E.S. needs no money save enough to support the workers who are absolutely necessary for its organization when they cannot support themselves—and for the printing of its special literature. Large funds would be its ruin. We live from hand to mouth, and the richer members give donations for printing, postage, etc. The T.S. needs much money for propaganda, printing, the touring of lecturers, Lodge buildings, Headquarters, travelling, libraries, and all sorts of other things. I hope it will never be largely endowed, but will be able to have buildings everywhere as its own property.

This, then, is the principle on which I divide the money available, whatever the amount: 50,000 dollars to the E.S. as a fund to be invested at interest that will give a small but sufficient income for the upkeep of the Ternary as a rent-free home, and the support of the necessary workers who cannot support themselves, and for working expenses. E.S. members will give additional help in the printing of literature if and as needed. The rest of the money will be paid over to the American Section the T.S. in America, to the officers entitled to receive it, to be used as directed by the governing body. Let every E.S. member keep in mind that the E.S. lives by the blessing of the Masters, and by giving themselves to Their work. We need no more than we can win by sacrifice. And so may the Masters bless us, Their humble and loving servants and enable us to be in very truth the Heart of Their Society, center of Life and Light and Love. So shall we not be ashamed when we meet the coming Lord.

In Their work, dear Comrades,
Your faithful servant,
ANNIE BESANT

"I can hardly hope that either side will be wholly satisfied with the decision, but I

feel sure that no question of money, where the E.S. is concerned, can be permitted to cause trouble to the T.S., which it is bound to serve."

REMAINDER OF KROTONA SOLD

The latest news on this subject—and it is

quite late—is that all of the remaining portion of Krotona has been converted into cash. No announcement has been made of the sum for which it has been sold and no details have come to hand, except that the same real estate dealers bought it and will resell it as residence lots.

An Easter Ideal

MANKIND'S DOMINION over the animals carries with it a requirement that he exercise dominion over his own animal nature. A king who holds the sceptre unsteadily, through lack of kingly resolve, is in a worse case than his humblest subject. God's law of dominion for man now enjoins "character first," and there is no mercy for him who would abdicate this throne. Man remains man, a moral vertebrate, only so long as he holds to this watchword, "character first." For him to substitute "safety first" or "pleasure first" is to sign his own death warrant. So unworthy and supine an adaptation to environment flies in the face of man's entire evolutionary development, and the hand of Nature is raised mercilessly against the person who would render the whole process futile. "For creation was not rendered futile by its own choice."

Therefore, the Cross was set high on Calvary at the opening of the Christian era, that young and old might forever see that

life is indeed a high and valiant adventure; and that only through the continual willingness of each member to risk life itself, where necessary, to assure the advance, are the higher levels of existence achieved. Thus man's perfected moral backbone is best seen as symbolized in a Cross and as transfiguring the eternal cross of life, winning resurrections out of crucifixions, world without end.

The line of advancing life for the moral vertebrate inevitably leads through some crisis, up Mount Calvary and to the foot of the Cross of Christ, who was ready to die that his cause might live and mankind gain the higher level. Those who falter and turn back, loving too much their animal life, save their skins but lose their souls; while those who are crucified with Christ are also glorified with Him, and by thus helping win redemption for the human race lay hold of life for themselves.

—From *Nineteenth Century Evolution and After*—MARSHAL DAWSON.

Observation

F. MILTON WILLIS

AN OLD SCOTCH PROFESSOR OF PSYCHOLOGY one day remarked to his class: "Gentlemen, the vast majority of men do not observe accurately, and you, my young friends, are no exception to that rule." Pausing and looking quizzically around the room at the smiles of incredulity he presently continued: "To illustrate this, I have here, gentlemen, a glassful of a certain liquid. Please to notice: I put my finger into it thus. I now put my finger into my mouth thus. I withdraw my finger thus. Now, young gentlemen with the eagle eyes, I pass you the glass, and I wish you to accurately imitate my action." And with a bland smile he handed the glass to

the nearest youth. The latter held it up and went through what he believed to be the exact sequence of actions, which had been somewhat fantastic. On withdrawing his finger from his mouth, however, he involuntarily shivered and made many ludicrous grimaces. During the experiment the professor looked on sardonically. At its conclusion, and when the hilarity had subsided, he remarked: "No, you did not observe. See: I put this (the first) finger into the nasty liquid, and this (the second) into my mouth, and I withdrew it with a smile—and am I not still smiling, my friends?"

If we are to reason correctly in pursuit
(Concluded on page 183)



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Our Southland Lodges

A RECENT TOUR of the Southern States furnished a genuine surprise. It was two years since I had been through that part of the country and the theosophical growth during that time almost justifies the word "astonishing." The Lodges at Knoxville and Chattanooga are very young and it was my first visit to them. As a rule infant Lodges are not able to put on a lecture course in a good hall, but these two did it and did it well. In both cities first-class halls were taken and the audiences were equal to those in cities of similar size where our local organizations are twenty years old. That means that careful and energetic advance work must have been done.

Atlanta was found to be in its usual vigorous health with capable members doing good work. Atlanta, by the way, holds the record for the number of members sent to join the Headquarters staff—more than three times the number that have come from any other Lodge.

Jacksonville presented the most striking change in lecture arrangements, though not in Lodge growth. Two years ago the Lodge hall was used and its capacity was very limited. This time a fine club hall

was taken and the audience was one of the best in the smaller cities. The advance work must have been very well done.

St. Petersburg Lodge was, as usual, bubbling with enthusiasm, and enthusiasm is a very important factor in success. A little foresight and a little risk combined had resulted in the leasing of a capacious hall, which the Lodge controls and sublets to others, so that its rent is paid, or nearly paid, by good management instead of by cash. The audiences were excellent and the afternoon meetings were nearly as well attended as those in the evening. There is something about the Florida climate which, combined with the fact that half the population is spending the time in the surf or sitting in the shade of the cocoanut trees, makes Miami an unusually good place for theosophical propaganda. The audiences were above the average in size, and the number of new members, and applications to enter the study class, were gratifying. Fort Lauderdale Lodge is small but earnest and did well in getting out an audience when population is taken into consideration.

El Paso has had a little trouble and has lost some members, but it is facing the work courageously, and considering the fact that it is good territory for Theosophy, it ought to have a future. San Antonio was the only Lodge seen in the South that is in a really bad way. It was virtually "captured" by another organization two or three years ago, and soon afterward it practically went to pieces, gave up meetings altogether and stored its furniture. Some loyal and earnest members remained however, and it is but a question of time when a strong center will again exist in that fine city, which is undoubtedly the sort of territory in which, under fair conditions, Theosophy will flourish.

Houston Lodge is strong and alert. It has acquired a lot and building in an excellent location and the purchase is one of the soundest bits of business that has come under my observation in the line of Lodge enterprises. It was bought at a safe figure and is earning one hundred and fifty dollars a month in rents. At its pleasure the Lodge may demolish the old building and construct what it desires. The lectures were to excellent audiences in the fine auditorium of the leading hotel.

New Orleans, as usual, did things on a fine scale, taking the convention hall in the leading hotel and getting out a good audience notwithstanding the paralyzing "norther" that swept down from the frozen lake region on the Canadian border and held the Southland in its icy grasp for three days.

Mobile, Fairhope and Gulfport seemed to be in their usual condition, neither gaining much nor losing anything. Mobile Lodge had taken the Little Theatre and had advertised well and it was sad to see the sudden drop in the thermometer cut the audience down to less than half the number they had had in a much less attractive hall two years ago. At Fairhope the storm was at its worst and the audience would scarcely have filled the average Lodge room.

The Lodges at Dallas, Oklahoma City, Fort Worth and Tulsa all did their usual careful advance work and with excellent results. At the two latter places the audiences could only be called fair, but at the two former they were excellent and the fine halls used were crowded each evening.

The greatest surprise of the tour, however, came at Birmingham. An afternoon members' meeting had been reluctantly agreed to, because the usual experience is that only a few attend it, and there was other important work demanding attention. But in this instance the membership seemed to be out almost in full force, and what was particularly interesting was that the business and professional men present appeared to outnumber the others. Evidently a new lot of young people have come into the Lodge in Birmingham and they are "doing things." They had formed a "Convention Club"—that was in February—and had worked out a definite plan that will probably bring the majority of the members of that Lodge to Chicago in August, for a little foresight and planning is a magical thing. Both in the growth of membership and enthusiasm the Birmingham Lodge has made remarkable progress in two years.

As a whole the Lodges in the Southern states exhibit unusual health and promise. It is only a few years since New Orleans and Houston were lonely outposts in the South, and it was a common saying that that part of the country was hopelessly or-

thodox! Now there is but one southern state without a Lodge and that one is on our "waiting list," and in a few months more it will be annexed to theosophical territory. Theosophy in the Southland has developed wonderfully in the past decade; and if in many of its Lodges the memberships are small, their enthusiasm and energy is ample compensation. Spiritually, as well as materially, the South is coming into its own.

Is The Ballot a Failure?

BY DECREE of the annual Convention of 1921, popular balloting went into effect in the American Section in 1924, and the election of a National President and National Vice-President by that method has just had its first trial. The effort to register the will of the entire membership can hardly be called a brilliant success! There were six thousand nine hundred and ninety-five members who were in good standing at the end of the last fiscal year, July first, 1923, and the by-laws provide that the vote cast must be equal to ten per cent. of that number; therefore, unless seven hundred votes were cast nothing has occurred and another election would have to be held, since the present officers hold their positions until "their successors are elected and qualified."

Nominations were made in January and the polls did not close until March tenth, yet the total valid vote cast was nine hundred fifty-seven, although at the time of voting there were nearly eight thousand members in good standing and entitled to vote! As it required the casting of seven hundred ballots to legalize the election, it will be seen that only the last two hundred and fifty-eight votes saved us the trouble of doing it all over again.

The publishing of ballots and instructions in THE MESSENGER, the printing and sending of extra ballots, the time and postage used by the voters, the clerical work involved at Headquarters, all represent a considerable amount of time and money. Has the result justified it?

Another serious objection to the election by popular ballot is that the by-law obliges us to have two elections, one for National President and National Vice-Presi-

dent and the other for the Board of Directors. It seems like rather a long-drawn out affair, that begins in January and ends in June, to accomplish what our annual Conventions, for more than a quarter of a century, have usually disposed of in half an hour.

Some of us at the Seattle Convention thought that the popular secret ballot would work out well in practice and would be just what the membership wanted. Mr. Holland alone thought otherwise. The event has shown him to be right. That the membership did not want it is proved by the fact that but one in ten have used it. I am beginning to suspect that some of the methods that work beautifully in the political world are by no means applicable in the theosophical world.

Book Bond Redemption

THE BOARD OF DIRECTORS has decided to use the money thus far received from the Krotona estate to pay off the mortgage of sixty-two hundred dollars on the Society's building at 826 Oakdale Avenue, Chicago, and then to apply the balance, as far as it will go, to the redemption of the book bonds of the Theosophical Press. Therefore the smaller of the bonds, which constitute the majority, are being called in.

A Minnesota member, on receiving notice that her bond of three hundred dollars would be paid, sent it in as a gift "to be used where most needed." That makes it doubly useful.

Some of those who helped finance the book business are writing congratulations that it has been so prosperous as to now discharge its indebtedness. It would indeed be pleasing if a theosophical publishing business could pay off a debt of nearly thirty thousand dollars so speedily with its own earnings. The business is being conducted, however, for service only—as a mechanism for widely circulating theosophical books—and its net profit last year was only two hundred twenty dollars seventy-five cents. Its success is not measured by dollars *but by the increased number of books it puts into the hands of the people.* In that it has been remarkably successful, its sales for the second year being more than twice those of the first year. Some figures just compiled show that the number of books

sold by the Theosophical Press from July 1 to March 1 was thirty-two thousand four hundred sixty. The business has now reached the point where it is steadily putting into circulation almost a thousand books a week. Who can estimate the effect of that on the future growth of Theosophy in the United States?

Loyal Lodge Wins

AS A GENERAL RULE it is most excellent A procedure for Theosophists to keep away from litigation. Sometimes, however, an issue arises in which it is impossible to consistently keep out of court. Our Grand Rapids Lodge had just such a case. A considerable number of disgruntled members in that Lodge, among whom were some of wealth and much influence, wound up a long period of criticism against our international leaders by seizing the charter, sending it to Adyar, and notifying the American Headquarters that the Grand Rapids Lodge had withdrawn from the Society. The loyal members promptly went into court, and after considerable litigation won a decision, the gist of which is in the following decree:

"It is ordered, adjudged and decreed, that the Grand Rapids Lodge of the Theosophical Society, plaintiff herein, was and is entitled to operate and function as a Lodge as heretofore, an integral part of the parent Society, the Theosophical Society, without any loss or lapse of charter or property rights in and about said Grand Rapids Lodge of the Theosophical Society."

Some years ago one of the members left a legacy to the Grand Rapids Lodge amounting to several thousand dollars in property, and apparently this court decision makes that safe.

Lodge Procedure Book

AT HEADQUARTERS we are compiling a book on Lodge procedure that will deal with such things as properly opening and closing a Lodge meeting; the initiation of new members, and how to conduct a theosophical funeral. It is the intention to give a variety of forms and ceremonies so that a Lodge may have some choice. In funeral ceremonies, for example, there should be something suitable for various

types of mind. Some will desire something quite conventional, with merely the omission of the element of gloom and horror so common at the modern funeral; others will prefer something akin to the non-orthodox, progressive-thought type of funeral that lays emphasis on the thought that there is no death. Still others will be better pleased with the noble dignity of passages on immortality to be found in the *Bhagavad-Gita* and the *Song Celestial*.

Some of our Lodges have opening and closing formulas and also initiation ceremonies. *Please send a copy to Headquarters at once.* If it is not incorporated in the book it may at least suggest a useful idea.

More Music Wanted

COMMITTEES who have in charge the work of arranging for public lectures and other theosophical affairs are constantly hard pressed for suitable music. Some months ago Mrs. Eugene Emmons of Tacoma suggested the propriety of getting together a number of songs that are suitable for various kinds of theosophical meetings. Attention was called to the matter in THE MESSENGER, and the result was the accumulation of a considerable list of appropri-

ate songs which appears on another page of this number of THE MESSENGER. There must be many other good songs that the list does not contain and all members who know of them should send in the information. Let us make the collection as large as possible. This list, when completed and revised by the elimination of some suggestions that may not prove to be useful, will be printed in the Lodge Procedure Book now in process of compilation. Further suggestions in this matter may now be sent directly to Headquarters.

A Useful Volunteer

DR. NINA E. PICKETT, one of our volunteers on the Pacific coast, is doing excellent work among the Lodges in that part of the country. She recently spent several weeks at Ashland and Medford, Oregon, and then moved on to Eugene. Her next stop will be at Portland. A letter from an Ashland member has reached Headquarters, speaking in glowing terms of the practical usefulness of Dr. Pickett's work. Other Lodges may secure the services of Dr. Pickett merely by furnishing entertainment and actual expenses.

L. W. R.

(Concluded from page 179)

of Truth, we must observe accurately in order that our premises may be reliable; and the practice of accurate observation leads to a continual increase of responsiveness. In this connection let us remind ourselves that everything that is in the mind of the Ruler of our Solar System is about us at all times, playing upon us in the shape of vibrations from all the planes of nature, constituting His great body. How much of this we can receive depends upon the acquired responsiveness of our physical and superphysical bodies—the stage of our evolution. "What we need for growth," it has been well said, "is not a change without us, but a change within us,"—a heightening of our receptivity; and this is in great part accomplished by the practice of attentive observation and one-pointed concentration. "Everything is already given us, but we have to develop the capacity to receive."

Letter to All Members

Official Letter by National President

DEAR F.T.S.:

In November I sent out a general letter to the members of the American Theosophical Society, asking for funds to be used for organizing new territory, for advertising our literature in magazines and newspapers, and for advertising directly from Headquarters to get larger audiences for organizers and lecturers. The response from our members was gratifying in liberality but was not as general as I had hoped it would be. In all, four hundred sixty members subscribed to the fund.

Let me tell you what we have been able to do with that money in new territory. The first donations were made at the last Convention. Since then we have organized Lodges in new territory in the following states (distinct from any work done by

local Lodges) and exclusively by the use of the fund above mentioned. New Lodges have been organized as follows:

North Dakota.....	1	Iowa	3
Montana	3	Illinois	2
Oregon	2	Indiana	3
California	3	Kentucky	1
Washington	1		

In addition to that Paducah Lodge (Kentucky) was reorganized with an addition of seven new members. The total number of new Lodges thus far is nineteen and their combined charter membership is two hundred and forty-one. The average membership per Lodge was almost double the number required for a charter. Since they were organized these new Lodges have added twenty-eight new members. Their total membership to date is over two hundred sixty-nine. Nineteen new Lodges and over a quarter thousand new members! Four new centres have also been started in other cities, preparatory to later Lodge organization. At the moment this is written we are doing the preliminary work in a city with five hundred thousand population where Mr. Baker will first organize and then I will do "follow up work" with a course of six lectures. We should have, and probably will have, a new Lodge of forty or more members in that city.

Do you believe this is good work? Do you want it continued until no American city is without a theosophical Lodge? If so, and you have not already made a donation to the fund may I have the pleasure of adding your name to the list of four hundred sixty members who have made it possible to organize these nineteen new Lodges? If you wish to have a part in this practical work for Theosophy please fill in and mail to Headquarters the blank below, or a copy of it.

Faithfully yours,

L. W. ROGERS,

National President Am. T.S.

NEW TERRITORY AND ADVERTISING FUND

I agree to send \$.....a month for
.....months to the New Territory
and Advertising Fund.

Name

Address

Election Announcement

Following is the report of the tellers appointed to canvass the vote for nominations for National President and National Vice-President of the American Section, T.S., which closed at 10 p.m., March 10, 1924. The tellers met the following evening and found the result to be as below:

NOMINATIONS FOR NATIONAL PRESIDENT AND NATIONAL VICE-PRESIDENT

NATIONAL PRESIDENT

L. W. Rogers	957	
Scattered (not valid)	29	
		986

NATIONAL VICE-PRESIDENT

C. F. Holland	828	
Scattered (not valid)	128	
		956

Fred J. Dickson
Wm. H. Leupen
Jessie Thompson Bate
S. H. Fish

Tellers

We hereby certify that the above report is correct.

L. W. Rogers, *National President*

Maude N. Couch, *Secretary-Treasurer*

Nominations for Directors

Nominations by petition for members of the Board of Directors, American Section, T.S., received before March 1st, are as follows:

Dr. Edward C. Boxell, nominated by L. W. Rogers, C. F. Holland and Charles Wescheke;

Mrs. H. Kay Campbell; nominated by L. W. Rogers, Gail Wilson and Charles Wescheke;

M. B. Hudson, nominated by L. W. Rogers, Adelaide Schwartzkopf, H. N. Rockafellow;

Edith Armour, nominated by J. C. Crummey, Gussie M. Hopkins, W. G. Greenleaf;

William M. Mayes, nominated by J. C. Crummey, Gussie M. Hopkins, W. G. Greenleaf;

Scott Van Etten, nominated by O. H.

Jolley, E. A. Johnston, Jennie E. Bollenbacher;

James H. Swain, nominated by W. E. Barnhart, F. J. Rosenbaum, Arlo E. Miller.

MAUDE N. COUCH,
Secretary-Treasurer.

NOTE: The ballot for the election of directors will appear in the May MESSENGER.

Ballot Education

Following are some of the errors made by members who voted in the election that closed March 10:

Some of them sent in their envelopes without putting their names on the outside and there was no mark on the inside, therefore these ballots had to be thrown out.

In other cases a Lodge Secretary would send in an envelope with her name on the outside and from 3 to 12 ballots inside, with nothing to show the members' names. There was no way to check these up, so they were thrown out.

A great many of them sent in envelopes marked properly on the outside but sent in ballots for people who were not candidates for nominations and had not been announced in THE MESSENGER.

Convention

The Board of Directors has not yet passed upon the matter but the dates that seem likely to be selected for the Annual Convention in Chicago, because they are those that best fit into the tour of Mr. Jinarajadasa, are August 2, 3, 4, 5 and 6. If so, the first number on the program will be the reception on Saturday night, August 2.

Deaths

*Rest in the Eternal grant them, Oh Lord,
And may light perpetual shine upon them.*

S. M. Burton.....Kansas City Lodge
Charles Gefrorer..Hermes Lodge of Philadelphia
Mrs. Clara Jerome.....South Shore of Chicago
Jerome Kochersperger...South Shore of Chicago
Mrs. Elizabeth A. Merle.....Section Member
Mrs. Clara A. Muller.....Anaconda Lodge
Xavier Muller.....Anaconda Lodge

Your City Directory

If your Lodge address is in the city directory or telephone book, listed under "Theosophical Society," then the travelling Theosophist or the inquirer can easily find Lodge headquarters. The listing in the city directory costs nothing except thought and foresight.

Which is, after all, the more important, the life or the label? Both are in one sense important. But it is more important to make Theosophists than to make members of the Theosophical Society.

—G. S. ARUNDALE

5000 Rupees for Dr. Besant

The Adyar Day meteor cast its eclipse over the American Section on February 17th and left in its wake 5,000 rupees for Dr. Besant. Think of the joy our great leader will feel when our bank draft of over \$1,600.00 is placed in her hands by the postman! The tangible value of the gift, which will go to lighten the heavy financial burden of our President, is but a fragment—the real gift is the loving heart-beats of thousands of Theosophists, and perhaps, after all, this is the important thing.

Everywhere Theosophists are talking about Adyar. The united thought-form links us very closely to India, our Mother Land. We are repaying our debt; this is a beginning. Next year it is hoped to raise \$5,000.00. It can be done—it must be done. Read what Mrs. Besant says in her 'Forty-eighth Anniversary Address (*Adyar Bulletin*, Jan., 1924, page 12): "I hope the Public Purposes Fund will be continued, as I cannot bear the burden alone, having exhausted all my personal resources, and having mortgaged the only piece of property I possessed."

Fellow Theosophists, are we going to stand by and allow our President to be financially embarrassed the few remaining years she will be with us?

The U.S. Adyar Committee is a permanent institution. We accept contributions for Dr. Besant's work the year round. Send in your donations regularly.

DR. ERNEST STONE, *Secretary-Treasurer*,
U.S. Adyar Committee, 832 Chapman Building,
Los Angeles, California

Dr. John Notman Wilkie

A Memorial Service was held at Brooklyn Lodge T.S., 95 Lafayette Ave., Brooklyn, N.Y., at 11 a.m. on February 3, for Dr. John Notman Wilkie, who passed to the larger life suddenly on January 24, 1924.

Mrs. Kate C. Stowe, President of the Lodge, Miss Agnes Stewart, Mr. H. C. Stowe, Mrs. Edna Todd, Miss Edith Schofield, Mrs. Oscar Eberhart, Mr. O. W. Lindholm, Mr. G. B. Reynolds, Miss Lucille Hunt and Mr. C. M. Stowe, spoke their tribute of appreciation and affection for Dr. Wilkie, who had been an active member for sixteen years, president for the past three years, and leader of the Inquirers' Class, and representative of the Star for some years.

Dr. Wilkie was the personal friend and physician of many of the Lodge members, and hardly any of our group could be so much missed personally and in the Lodge work, but his influence has left its impress and will long continue.

KATE C. STOWE,
President Brooklyn Lodge T.S.

The true hero of the spiritual life is not afraid of polluting his garments, for he has woven them of stuff that cannot be soiled. ANNIE BESANT

Youth Department

The last month has registered great activity amongst the Youth organizations in our Section.

The "organizing force" has been added to by the kind offer of Rev. Chas. Hampton and Mr. and Mrs. Alwyn Baker to represent the Youth organizations while on tour through the Section.

Mr. and Mrs. Baker have already sent in the first result of their work, in the form of a new Round Table of thirteen members, organized in Decatur, Ill.

REPORTS

Pittsburg has the honor of having organized one of the largest Round Tables in our country, a Table of fifty members in the Behmar Public School. This was accomplished by the efforts of a Knight of the Order, Miss Jeannette Eaton, who is the principal of this progressive school. A paragraph from her letter follows:

"I will have the first meeting and initiation in my school or in a church near. The minister would like to have me come there, and will help all he can. He said he would like to have some Knight Templars to speak after the ceremony is over. Their approval would strengthen this work."

King Arthur's Table of Denver has been very active and has gained public appreciation of the Order by giving an entertainment and play in the Women's Club Auditorium in Denver. I have before me an attractively printed program, and tickets which were enthusiastically sold by the young people. Mr. John Constable, the Leading Knight, reports that the evening was a great success, expenses were covered and a small profit made. Also six new children became interested and joined the Order as Companions. This Table has loaned part of its treasury to a consumptive man and his daughter, who hadn't enough to live on. A donation was also sent to the German children's fund.

The Round Table in Atlanta, Ga., reports a pound party at which about thirty pounds of food, baskets of fruit and a bunch of bananas were collected for the poor. A valentine party was given and old magazines, books and toys collected for the people at the "Home for Incurables" and the children's "Home for the Friend-

less." (At last, our Round Table young people are learning to befriend all the King's children, without distinction of race, color, creed or sex.) This Table is now planning a Rummage Sale. Service seems to be the activity that brings greatest happiness to our young people.

The San Jose Round Table has prospects of adding a band to their Knightly equipment. A group of boys in the city are starting a band and several of them have become interested in the Round Table. If the whole group decide to join, the Round Table would become the happy possessor of a real band, for marching and for taking part in public parades.

From Mrs. Severence of the Milwaukee Round Table: "Sir Service and I are cataloguing some fifty books that belonged to our old Lotus Group. The Lodge procured new sectional bookcases and turned over one of these to the Round Table. Now we can have a library as well as a place for our robes, swords, etc."

FEBRUARY DONATIONS:

Mr. Harry Budd, Chicago..... \$4.00
Mrs. Cora Vreenegoor, Los Angeles 3.00
Mary Yorks, Chicago 1.00

Other small amounts have been sent and the Children's Department sends grateful thanks for this co-operation and help.

ADYAR DONATIONS:

Three Round Tables and one Golden Chain Group contributed generously to the Adyar Day Fund. This work was chosen as their form of Service to the King.

Annie Besant Table, Chicago \$5.00
Louisville Round Table 11.00
Willing Service Table, Reno 6.00
Cleveland Golden Chain 2.00

The Order of the Round Table has published two new songs, an address given in Sydney by Bishop Leadbeater and several other manuscripts. Information and price lists will be sent you upon receipt of addressed envelope.

Life and vigor are flowing through the channels which the young people in our Section are making in preparation for the New Age. The King's Blessing is upon their work and "All is well."

VIDA REED STONE

Theosophical Classes

Mrs. Josephine Williams, an English member who has joined the Akbar Lodge, and who has done considerable useful theosophical work in Chicago, has decided to form a class to give people, the educational training they need preliminary to becoming public speakers. In addition to construction and grammar and English composition, the subjects of ancient and modern psychology will be included. Information about the class can be obtained by addressing Mrs. Williams in care of 826 Oakdale Ave., Chicago.

Mutual sympathy and love unite us, and not common opinions, beliefs or aspirations, except the aspiration to serve, and this must be kept pure and untarnished.

G. S. ARUNDALE

Anti-Vivisection League

A letter from Minneapolis calls attention to the Minnesota Anti-Vivisection League which has been in existence for six years, and the address of which is 1201 Plymouth Building, Minneapolis. The writer speaks of good work that has been done in the prevention of cruelty to helpless animals, and expresses regret that there are not more Theosophists in the League. "Membership," says the writer, "is only a dollar a year."

My brotherhood capacity, in terms of the outer world, depends upon the extent of my brotherhood life in terms of the smaller world which is my dwelling-place and my surroundings.

—G. S. ARUNDALE

National Headquarters

A Director's Opinion

An extract from a letter from Director Duckering runs as follows:

"I am not in favor of hastily investing in a headquarters site or building. Although Chicago may prove to be the best place for such a building, it is not at all certain that such is the case, and there will be no real loss to the Section if we allow a year during which the members may have free opportunity to think over the matter and discuss it from many points of view. Not only is there reasonable doubt as to the location for a headquarters building, but there is equal uncertainty as to the value of a heavy outlay for such a purpose."

Wants Whole Town

I am in favor of the Kalamazoo, Michigan, proposition to some extent, but I favor being the whole town. Buy enough land and build a town on the same. Own and control the place for Theosophy. Pick out a suitable place, as on a through railroad running east and west and north and south. Begin a community town—the same as Pullman and Gary. I think we can deliver the goods.

Cordially yours, ANDREW CRAWFORD

Louisville Enters

We Louisvillians can not imagine a more desirable place for many reasons, among them being the fact that Louisville is considered a beautiful residence city, one easily accessible to railroad stations, convenient railroad facilities, having many institutions of learning and culture, a broad range of churches and is geographically accepted as "the Gateway of the South."

However, lest you may think our Lodge is inclined to overdraw its fine points, please find enclosed a pamphlet that is accurate, authentic and impartial, issued by our Board of Trade, which we think will convince you Louisville should be the future home of our National Headquarters.

But, not to be outdone by the magnanimity of our sister city of St. Louis, we shall add (in paraphrase) Our Headquarters, here or elsewhere, but wherever, *our* Headquarters.

Yours fraternally and hopefully,

MARY E. MONTZ, *Secretary*
Louisville Lodge.

From the West

What's the matter with Denver?

Denver has all, or nearly all, of the qualifications of the larger cities. Transcontinental railways radiate out from Denver to all parts of the United States. It is almost exactly midway between the extreme east and the extreme west. Besides the average city parks, which are numerous, the Denver Mountain Park, within easy reach of the city proper, offers something that no other American city can equal in magnitude or scenic grandeur. Snow-clad mountains are visible most of the year, yet the winters are mild. This same snow prevents extreme heat in

summer. No other city can offer the advantages of climate, altitude, and other healthful conditions which can be obtained from the queen city of the plains.

Property values within the business district, within a few blocks of it, or at a greater distance, is comparatively less expensive than in most cities of 300,000 population. The prospects for growth, with oil in the offing, and the Moffat Tunnel well begun, with accompanied increase in real estate values, is offered by few if any other cities. Lastly, Denver is "Out where the West begins," which implies progress, freedom of thought, brotherhood, and those other qualifications which we as Theosophists are trying to bring about. Respectfully yours,

C. V. HICKLING,
Corresponding Secretary.

A Few Ideas

You ask for the expression of ideas about our future headquarters, and add that "we cannot have too many." Accordingly Miss Follett and I make the following as our joint offering.

1. The T. S. is dedicated to the service of man through the teaching and exemplification of noble ideals. The plan of the Headquarters building, therefore, should be one embodying those ideals, and its site should offer the fewest possible impediments to a true living of the life by those who serve there daily in our behalf, and who also must live near by. Further, our headquarters should be an inspiration to all who see it, and a magnet of attraction. It stands to reason that these ideals cannot be achieved in the business section of any great city without tremendous waste of energy and money. The roar and jangle of the city, and all the discordant, depressing vibrations of those whose efforts and ambitions are centered in self, present obstacles which I believe we should consider very seriously.

2. Not only should the city chosen be convenient and economical for workers and visitors alike, but it should offer as great and varied inducements as possible along other than theosophic lines. It should, we think, offer every advantage of modern civilization. It should have splendid parks and boulevards, lecture and musical opportunities, art galleries, theaters, libraries, museums, and the highest degree of excellence in hotels and shops. Last but not least, it should afford opportunity to contact other great religious, philosophical and scientific movements at their best, so that every member visiting Headquarters may return home laden with the richest mental and spiritual treasures of his day.

3. Since another ideal is "skill in action," it follows that we should choose a central location—not only geographically, but as regards lines of travel; and near enough to a great city to profit by its commerce, so that the business of the Section may be discharged with utmost efficiency. Such a center would mean much to the travellers (members and non-members) who make many journeys from coast to coast.

4. It seems obvious that a location as near to present Headquarters as possible would greatly

conserve precious time, energy and money in the building of the new, and would enable our Board of Directors through its local members to watch over every step of the work. In this I consider also the ordeal and expense of moving from city to city.

For these and other reasons we strongly favor a Chicago suburban site and the erection thereon of a temple expressive of the best that is in us, worthy to uphold the banner of Theosophy before the world now and in the years to come. We believe Chicago fulfils every requirement above specified, and that we should not build at all until we can build right. I fully agree with you that it is better to wait years if need be to reach a wise decision, a suitable plan, than to build in haste and regret at leisure. I believe none of us would want a "show place." That would be inconsistent with our ideals. But the American Home of Theosophy, should express the spirit of beauty, which is an aspect of truth; and surely, beauty, peace, harmony, and the inspiration of lovely nature mean as much to us as power and efficiency. Therefore, we are firm in the belief that such members as Claude Bragdon and Nicholas Roerich should be called into consultation before any outside talent. Our own are best qualified to interpret in tangible form our highest ideals.

A lodge headquarters or lecture hall is one thing; permanent Sectional Headquarters is another. Their needs are not identical. Therefore we believe it would be a mistake to erect an office or apartment building, but in a city the size of Chicago a studio building should pay its own way reasonably well, and such quarters would be most adaptable to our own purposes as growth of the Society requires expansion. The true artist has much the same needs and ideals as our own, whether his line be sculpture, painting, music or photography; and an environment of quiet and beauty is worth money to him. Even architecture, landscape gardening or interior decorating might find acceptable accommodation under our roof-tree, as would certain of the allied crafts—wood carving, tooled leather, workers in silver, and the like. Why not make our theosophic home a haven of joyous work for these kindred souls as well?

We would choose a location, therefore, in a restricted residence neighborhood, rather than a commercial; and as near as possible to lake, park or boulevard. Hotel accommodations should be available. Such a place as the Bahais have for their Mashreq 'Ul Azkar (Universal Temple) on the lake shore would seem to us to be ideal; and if we could be close neighbors, so very much the better, to our way of thinking. They are a gentle, aspiring people devoted to service, and I do not see how there could be anything but brotherly love between us. Surely none but benefits could flow to us from such an environment and association.

Faithfully, J. E. FERRIS

What is right now for us, for all practical purposes, is what brings a man nearer to his fellow-man, and what is wrong is what erects or retains barriers.

C. JINARAJADASA

Bylaws Regarding Election

Election of Directors. In the May number of official organ the names of all persons so nominated shall be printed in the form of an official ballot on which the names of the persons nominated shall be printed in alphabetical order and underneath each name shall be printed in smaller type the words "Nominated by" and the names of the three members making the nomination. In the event any person is nominated on more than one petition the names printed on the ballot as nominators shall be the ones heading the list first received by the Secretary-Treasurer of the Section.

Each member entitled to vote shall vote for three candidates (three candidates only) for members of the Board of Directors.

After the ballot has been properly marked it shall be placed in the same envelope that contains the same voter's ballot for President and Vice-President.* The envelope must contain nothing but the marked ballots. No ballot shall be counted that does not reach the office of the Secretary-Treasurer of the Section prior to 10 p.m., June 10th.

The method prescribed in Section 11 for the counting of the ballots for National President and National Vice-President shall be used, and the three persons receiving the highest number of votes cast shall be Directors for a term of three years or until their successors are elected. Their terms of office shall commence at the convening of the annual meeting of the members next succeeding the election. In case any Director shall not be elected as hereinbefore provided, or in case of a tie vote then such election shall be held at the next annual meeting of the members.

*The President and Vice-President have been declared elected, having received sixty per cent. of the nominating votes cast. The Directors' election ballot, therefore, should be sent in alone.

NOTE: The ballot for the election of directors will appear in the May MESSENGER.

Non-Theosophical Books

Those members who remember to order *all* their books of whatever kind through the Theosophical Press are helping very materially in the work. In the short month of February the net profit on orders for such books was \$34.39. In one week in January it ran above \$30.00. Members who placed those orders were helping the general fund as certainly as others who give directly to the publicity and advertising funds.

The Theosophical Press has two kinds of theosophical emblem stationary, the medium and the large size. The quality is high and the price low. The idea is to send the printed emblem broadcast and thus set people to thinking. Get a sample, if not a box.

You have to accommodate yourself to the law, because the law is stronger than you are. The law is inviolable, and you cannot go on without obedience.—ANNIE BESANT.

Book Reviews

The Ritual of Business, by A. E. Powell; published by the Theosophical Order of Service, London. Boards, 130 pages. (Price \$1.00 through the Theosophical Press).

This book by Major Powell, so the preface points out, is intended to be a guide to that large and ever-growing number of people who work, principally as amateurs, in organizations, on committees, and other bodies, and who wish to make themselves and their organizations as efficient as possible at *getting things done* quickly, easily, justly and above all courteously.

The opening paragraph gives the keynote to the whole book; "There will probably be many to whom the description of business as ritual may be novel, as well as strange. And yet, if thought be given to the subject, it will be found, on analysis, that business method is essentially ritualistic in character. For both business method and ritual consist of orderly, carefully planned ways of doing things in the most efficient and economical manner, so as to achieve a maximum result with a minimum expenditure of time and effort."

The author deals briefly with the many problems that confront the modern citizen who associates with his fellow men for non-commercial purposes, such as societies, leagues and charitable undertakings of innumerable kinds."

First he takes up the conduct of meetings, and on the premise that the primary object of every deliberative assembly, from a House of Parliament to a village cricket club committee, is the solution of problems, he points out that the best results can only be attained by following certain methods of procedure, carefully planned beforehand and intelligently applied.

Other subjects to which the author devotes a chapter each are: Standing Orders, The Chairman, Committees, Speaking at Meetings, The Secretary, Letters, The Card Index, The Treasurer, Elections, Rules.

Major Powell has made of our every-day organization work a real Ritual, a means of training ourselves in the ways of occultism. And further, he writes it all so interestingly and well that the whole book is a pleasure to read. A. W.

Nineteenth Century Evolution and After, by the Reverend Marshall Dawson; published by the Macmillan Company, New York. Cloth, 145 pages. (Price through the Theosophical Press, \$1.50.)

The Reverend Marshall Dawson has given us a new slant on our chief subject for study—evolution. *Nineteenth Century Evolution and After* presents arguments, or rather, calls attention to facts, that ought to prove a powerful peace-maker in ending the warfare of religion against science, for the author demonstrates that Bible religion is not discordant with scientific evolution if the form of the theory of evolution used in comparison is up to date.

Dr. Frank Crane has thought highly enough of this new book to syndicate a review, certain paragraphs of which are worth repeating:

"The truth that 'many are called but few are chosen' applies to books whether or not it ap-

plies to men. The vast majority of new books are of no special value. But once in a while some book comes along and stands head and shoulders above its fellows. Such a book is the *Nineteenth Century Evolution and After*, by Marshall Dawson. I do not know who Marshall Dawson is and I think he will consider it a compliment when I say that I do not care. This book is his best photograph, biography and title to nobility. It is a book that I hope William Jennings Bryan will read, but I fear he will not.

"It is a book which, better than any I have seen recently, counteracts one of the most dangerous heresies of the age, that is the heretical disbelief in evolution. The Bible may be the word of God. Some people doubt that. But evolution is certainly the method of God. And it is a question whether it is not more dangerous to doubt God's method than it is to doubt His word.

"The Bible says that God created man. Mr. Dawson points out that evolution does not deny this. It simply shows the method of creating man.

"The first chapter of this book is most excellently written. It ought to be published in a pamphlet by itself and given wide circulation. This chapter is entitled 'Growing a Backbone.' It outlines the story of life upon the planet. First life existed in backboneless creatures that inhabited the waters. Little by little opportunities were opened for these creatures to develop. Some refused, others were bold enough to accept the challenge. The bold ones survived and the cowards went down."

Other chapters, too, are well worth broad distribution. "Survival Tests," the last in the book, corroborates our theosophical understanding of what is generally wrong with our modern college education.

The author's dedication is clever, giving full credit to the chief incentive of the modern upward struggle: "This book, a child of anger and love, is respectfully dedicated to 'H.C.L.', my most remorseless and convincing teacher, known and loved by the reader as well." A. W.

The Healing Power, by Helen Mary Boulnois; introduction by T. Troward. E. P. Dutton and Company, New York: (\$1.25 through the Theosophical Press.

In this readable and helpful little book, a very earnest attempt is made to uncover the power latent in the Self and show the method by which it may be brought into manifestation, particularly as that power applies to the healing of the body. One might wish that the author had written less of "sin" and more of Life, but writing from the accepted Christian standards, an emphasis of sin would be inevitable. There is so much in the volume that is helpful and uplifting, that it is heartily recommended to those seeking Christian literature which embraces the psychological aspect of suffering. One affirmation arrests the attention as being of great rhythmical value:

"I inhale the Love that is ALL.

I hold the Love that is ALL.

I pour forth the Love that is ALL.

E. B. B.

What Lodges are Doing

ARMY LODGE No. 1

When Scott Van Etten, of Harmony Lodge, Columbus, helped to organize Army Lodge No. 1 at Fort Hayes, there was started a long series of fine theosophical activities. Many of the officers who began their study of Theosophy there have been transferred to other posts and have carried Theosophy with them.

Major George B. Lake, now stationed at Camp Alfred Vail, conducts a class regularly attended by fifteen or twenty enlisted men, officers and their wives. The Camp Alfred Vail Weekly News prints a good notice of the class, calling it the "largest single religious proposition in camp."

Chaplain A. D. Sutherland, now stationed at the U.S. Detention Barracks, Fort Leavenworth, Kansas, has a Bible class of 310 men, and one of the theosophical propaganda leaflets is studied each week. According to all reports, this is the largest theosophical study class in America. Out of this large class, a select class of thirty is studying the Ancient Wisdom. Chaplain Sutherland hopes soon to have a Lodge among the officers and their families.

Major-General McRae, who recently left for his new station in the Phillipines takes Theosophy with him.

Lieut. Donald McRae, another prominent member, has removed to San Antonio and is connected with the Air Service there. The theosophical work that he is doing can best be judged by the fact that books amounting to one hundred and thirty odd dollars have been sent to his group of students within a few months.

In the meantime Army Lodge No. 1 goes on with its own good work under the guidance of Col. Merrill.

BESANT LODGE, SEATTLE.

To buy theosophical books for the Lodge library, all Besant Lodge members are urged to bring in books of every kind. Every household, it is pointed out, has from a half dozen to a hundred tomes that aren't used from one year's end to the other. These are to be gathered in, sold to a second-hand dealer and the proceeds used for the purchase of new books.

A Live Lodge

We started on a new venture this year, installing about fifty dollars' worth of new books in the state library at Lansing, and turned our Lodge library comprising sixty dollars' worth of books over to the city library.

A circular letter and literature was sent to all the libraries in the state, notifying them of our books in the state library.

We are having lists of the books to hand out at lectures and for the mailing list, for members and for others. A catalog list of books and our yearly printed program is to be mailed to all the clergymen in the city. We hand our programs for the year out at lectures. We are having the list of books printed in the newspapers.

Two of the men have given bound sets of Bibby's Annual to the state and city libraries and one of them also subscribed for *The Theo-*

sophist for the state library, to run indefinitely.

We have contributed books to the East Lansing school library and in the spring when the new college library is completed we will place books there.

We think Mr. Talbot's visit was an enjoyable and profitable one.

Today the Lodge sent eight eleven-pound boxes of clothing to London by parcel post, for the German Theosophists. It cost eleven dollars and was cheap at that considering the value of the clothing.

Our way of advertising was unique for our last lecture. We hired the State Journal newsboys to deliver 15,000 programs, from Headquarters, with their newspapers. It worked well. We had the largest audience we ever had.

One of the women members has a rural mailing list. She writes letters, loans them books and instructs them as to what Theosophy is.

BESSIE B. MAXSON,
Publicity Agent, Lansing Lodge.

Theosophy in China

Comes a very earnest appeal from our T. S. brothers working in China. Miss Dorothy Arnold, secretary of the Shanghai Lodge, writes of the great difficulty of spreading the teachings of Theosophy by lectures because of the many dialects—the inhabitants of Peking being unable to understand a lecturer from Shanghai, and the native of Canton that of either town. There remains, then, only the one way—the publication of books, for fortunately the Chinese characters are similar in every Province of the Republic and the written word can be understood by every educated Chinese citizen. So those most concerned have organized the China Publication Fund.

There are two lodges in China: Shanghai, whose members are English speaking, and Sun Lodge, whose members are Chinese. The latter Lodge has prepared "At the Feet of the Master," "Life After Death," "Elementary Lessons in Karma," "Riddle of Life," and Dr. Wu Fang's "Dr. Wu's Dialogues on Theosophy." The cost of publication of these books averages ten pounds each (at the present rate of exchange this would be about \$50.00).

The idea of the Chinese Publication Fund is that other National Sections, if in a position to do so, would undertake to provide the funds for one or more of the books. In his way they would have the satisfaction of knowing that they were placing the priceless teachings of Theosophy before every educated citizen of China.

The three T. S. members who sign the letter of appeal—A. Horne, H. L. Park, and Dorothy Arnold—hold themselves responsible for the accounting of all contributions. They point out that they are doing all in their power to help the Theosophical movement in China, but that they are not strong enough to accomplish their aim unaided.

Surely somewhere in America there is someone who would look upon the spreading of Theosophy in China as their very next privilege to serve.

Appropriate Songs

Autumn—*Carpenter*.
 Babylon—*Adams*.
 Ballad of Trees and the Master, A—*Chadwick*.
 Behold, The Master Passeth By—*Hammond*.
 Blind Ploughman, The—*Clarke*.
 Boats of Mine—*Miller*.
 Charity—*McDermid*.
 Crossing the Bar—*Cowels*.
 Dawn—*Curran*.
 Don't You Mind the Sorrows—*Cowels*.
 E'en As the Flowers—*Logan*.
 Evening Star, The—*Wagner*.
 Great Awakening, The—*Kramer*.
 He That Dwelleth—*Burnham* (91st Psalm).
 In the Secret of His Presence (Hymn).
 I Am Like a Remnant of a Cloud.
 Jerusalem—*Parker*.
 Life—*Curran*.
 Life as the Heart Desireth—*Allitsen*.
 Little Songs of Optimism (five songs)—*Roberts*.
 Looking Glass River—*Carpenter*.
 Lost Chord, The—*Sullivan*.
 Love's Creed—*Jennings*.
 Mother O'Mine—*Tours*.
 My Task—*Ashford*.
 Morning Hymn—*Heuschel*.
 New, Old Story, The.
 Ninety and Nine, The.
 O Dry Those Tears.
 O Rest in the Lord—*Mendelssohn*.
 On the Seashore of Endless Worlds—*Carpenter*.
 Perfect Prayer, The—*Stenson*.
 Recessional—*DeKoven*.
 Resignation—*Roma*.
 Rose for My Adorning, A—*Ware*.
 Still, Still With Thee (Hymn).
 Songs My Mother Taught Me—*Dvorak*.
 That Sweet Story of Old—*West*.
 There Is No Death—*O'Hara*.
 Trees—*Rasbach*.
 Under My Heart I Carried You—*Stickles*.
 From Song Cycle—*Samoan Love Songs*.
 When the Birds Go North Again—*Warren*.

Library Bargain

Has your Lodge a library for the use of members and for the non-members who become interested and want theosophical books to read? Every Lodge should have a library, no matter how small. It will grow and become a valuable factor in the work.

We have a plan to help you either to get started or increase the size of the library you already have. The Theosophical Press has an overstock of many theosophical books which were taken over from the Theosophical Publishing House when it went out of business in the United States. On these it is now proposed to make a special offer to any of our Lodges for library books, or to any member who buys to give to public libraries.

If you are interested in this matter write to Headquarters and get full information.

The Theosophical Press,
 826 Oakdale Ave., Chicago

A Good Suggestion

A letter from a California member suggests "that some competent person shall draw off a clearly comprehensive statement of what Theosophy is, limited to a card the size of a postal card, something everyone can carry around in slip form to hand to a stranger, or enclose in a letter. Then on the other side have each Lodge print the essentials necessary regarding the local Lodge, days of public meetings, place, etc."

One of the great difficulties at Headquarters is to find "some competent person" who has the time to do these things. It will not be amiss if anybody who desires to try a hand at it will send along a tentative draft of the proposed card.

New Territory Fund

February 15 to March 15

Butte Lodge	\$ 2.10
Arthur M. Coon	10.00
Grand Rapids Lodge	2.00
Service Lodge	1.00
Jessie T. Bate	3.00
Mrs. Bessie B. Maxson	1.00
Total	\$19.10

Publicity Donations

February, 1924

Annie Besant Lodge, San Diego	\$ 2.00
Hermes Lodge, Philadelphia	5.00
Mrs. Helen Lake	1.30
St. Paul Lodge	5.00
Oklahoma City Lodge	3.00
Kansas City Lodge	1.00
Besant Lodge, Seattle	4.20
Mrs. Anna L. Gill	1.00
H. D. Olsen	20.00
Besant Lodge, Seattle	5.00
Atlanta Lodge	3.50
Glendive Lodge	5.00
Helen S. Dunton	1.00
A Friend	1.00
Pacific Lodge	5.00
Mrs. Caroline A. Zumstein	1.00
Santa Ana Lodge	2.00
Birmingham Lodge	2.05
Lansing Lodge	3.00
Gulfport Lodge	1.80
Gulfport Lodge (January)	1.00
Norman McPhee	1.80
Miss Louise E. Meads	1.00
Syracuse Lodge	1.00
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Corrections: In the March "Messenger," the donation of \$1.50 credited to P. A. O'Neal should have been credited to Santa Rosa Lodge. In the February "Messenger," listing the Publicity Donations for December' John F. Curran was credited with \$1.50, instead of Aberdeen Lodge.

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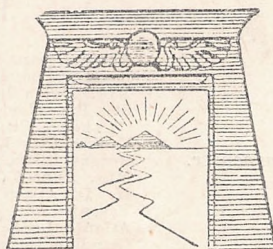
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